3:Chao E-5 (1939-1941) 1948 AF12 North China AF12

185 but nevertheless it has begun to change.[19] While all phases of life are involved in change and continuity, only the general process of education is discussed in this section.

867 The process of education begins at infancy in the family. When
868 parents teach their children how to speak, they intentionally or un-
855 intentionally instruct their children to the continuity of the social heritage.

In the beginning the most important instructor is the mother rather than the father. As soon as infancy and childhood are over, about the age of six, boys and girls are divided. The mother still remains the main instructor of her daughter, but the latter begins to have more associates of the same sex of equal age or older age. She gradually learns to be a woman as her mother did before her.[20] Not only does she have to acquire a skill in cooking and doing other household work, but also she has to remember the ideology of womanhood and to practice the female virtues. The acquirement of a technical skill in household work is not a simple task. Here learning is by doing. Long years of apprenticeship at home will make her equal to the job of a house-wife. She is known to the villagers by her skill and character rather than by her beauty. Her marriage ability fluctuates directly with them.

With boys, the father gradually takes over the work of instruction from the mother. In a farmer's family, whether the father wishes his boy to be a farmer or not, the junior has to assist the senior in farming. Slowly the boy learns to handle agricultural implements, to know the nature of plants and crops, and to discriminate the differential fertility of the soil.

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19 "The folkways and mores of more stationary times hang over into a period of change. The failure to recognize the proper correlations cause difficulties in adjustment. The characteristics selected for the comparison of stationary societies and changing ones include experiment, fate and inevitability, the past and the future, elders and youth, authority, law, morals, mores, fashion, manners, suppression of human nature, individualization, caste and class, sentiment and ceremony, art, religion, radicals and conservatives, and the culture as a whole." — W. F. Ogburn, "Stationary and Changing Societies," in The American Journal of Sociology, Vol. XLII, No. 1, July, 1936, p. 16.

20 Margaret Mead has initiated anthropological study of primitive education which is very stimulating in this connection. See Growing Up in New Guinea, A Comparative Study of Primitive Education, New York, 1930; also Sex and Temperament in Three Primitive Societies, New York, 1936.